THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (JER. 2: 13).

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THE FOUNDATION STONE OF THE CHURCH.*

ELDER RUDGER CLAWSON.

MY brethren and sisters, I have rejoiced greatly in the spirit of this conference. We have listened already to some very fine instructions and some pointed testimonies which were faith-promoting. I desire that the same good spirit that has actuated the other speakers may also be with me.

No more important topic has been touched upon at this conference than the principle of revelation, which is vital to the salvation of the souls of men. It would be difficult to imagine the true Church of God being upon the earth without the principle of revelation or direct communication. Holy Writ tells us that the prophets of old spoke and wrote as they were moved upon by the Holy Ghost, which is the spirit of truth and the spirit of revelation. Many pages of the Bible are filled with references to this important subject. Even in the very beginning, we learn that God created man in His own image and after His likeness, and placed him in the Garden of Eden and spoke to him there. We are led to believe that God appeared to him in person, and it is only when Adam departed from the commandments of God that he was shut out from His presence, and even under those trying circumstances, the Lord sent an angel to communicate with Adam and to bear testimony to him. Surely that was an important time and an important matter. And so it is with others that followed.

You will remember, my brethren and sisters, that Abraham, that mighty Patriarch of old and friend of God—who was a righteous man and a righteous judge—diligently sought after the

*Discourse delivered April 7th at the Ninety-third annual conference, held in the Salt Lake Tabernacle.

blessings of the fathers and the Priesthood, and he found them; for it would appear from what he says in respect to this important matter, that the Lord appeared to him. Abraham said:

And finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God. I became a rightful heir, a High Priest, holding the right belonging to the fathers.

It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth, to the present time, even the right of the first-born, or the first man, who is Adam, our first father, through the fathers unto me.

And again the Lord spake unto Abraham, and he said:

For I am the Lord thy God; I dwell in heaven; the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains—Depart hence—and behold, they are taken away by a whirlwind, in an instant, suddenly.

My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee.

And I will make of thee a great nation, and I will bless thee above measure, and make thy name great above all nations, and thou shalt be a blessing unto thy seed after thee that in their hands they shall bear this ministry and Priesthood unto all nations. . . .

Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in my heart: Thy servant has sought thee earnestly; now I have found thee. . . .

And so, it appears that God appeared to Abraham and talked with Him face to face. Surely this was a great and a glorious revelation, and Abraham was put in the way of obtaining the Priesthood—divine authority—and great and mighty blessings were conferred upon him.

And the same is true of his son Isaac. At a time when there was famine in the land, Isaac was on the verge of departing and going into Egypt, but the Lord advised him to remain in the land, for He said: "I will bless thee, and give the land unto thee," and the Lord renewed upon Isaac the promises that He had given to Abraham. This blessing came to Isaac through revelation. How wonderful!

And in the case of Jacob, the third member of that quorum of patriarchs, it appears that he had a wonderful dream. He saw in vision a ladder reaching from the earth unto heaven, and the angels of God descending and ascending upon the ladder; but at the head stood the Lord. He saw Him with his eyes, and the Lord spoke to him and put upon him the promises that he had made to

Abraham and Isaac. And so, through the power of revelation, these blessings came to those great patriarchs.

You will remember, that the voice of revelation came to Moses from the burning bush. It was a wonderful manifestation, because in that voice there was instruction and a definite command given to Moses that he should go down into Egypt and deliver the people out of bondage. But, mark you, the Lord went with him. The Lord spoke by the mouth of Moses to Pharaoh, and through the power of God Moses wrought those ten mighty miracles in Egypt, by which the children of Israel were delivered and brought out of bondage.

But the Lord was near; he did not depart nor desert his people; he spoke to them in the wilderness. The voice of revelation came out from Mount Sinai, even the voice of God to the children of Israel—giving them the Ten commandments, the decalogue. How wonderful was this great manifestation! How otherwise, my brethren and sisters, could the children of Israel have received this communication and this great law—a law that is really, you might say, sufficient for man's instruction all the days of his life.

So we might say of the prophets Isaiah, Ezekiel and Jeremiah; they were seers and revelators, and wrote by the power of the Holy Ghost. Mighty predictions were made by these prophets, which are now in process of fulfilment.

Amos, the prophet, said: "Surely the Lord God will do nothing, but He revealeth his secret unto His servants, the prophets." That is a most astounding statement. It would appear that the Lord will not work among the children of men, and will do nothing except that He will reveal Himself concerning these matters to His servants, the prophets. Where does that place any man or woman, or any people, who claims that the canon of Scripture is full and that God no more speaks to His people? We know that a veil is drawn between the Lord and the children of men, but it is not reasonable to suppose that the Being who has given the Gospel to His children upon the earth, will sit behind the veil there, silent, perfectly silent, and decline to speak to His children. The idea is monstrous; it is unreasonable.

And so, my brethren and sisters, if the Old Testament has emphasized the principle and power of revelation, it is doubly emphasized in the New Testament. You have already heard, at this conference, of an interview between the Savior and His apostles, when He asked them this significant question: "Whom do men say that I the Son of man am?" And they said: "Some say thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets." "But," said he, "whom say ye that I am?" Now, you will remember the answer of Peter, how striking, how impressive it was. He said: "Thou art the Christ, the Son of the living God." And Jesus answered and said: "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee,

but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my Church: and the gates of hell shall not prevail against it." Some have gone so far as to say that the rock he referred to was Peter. Surely, the Lord Jesus Christ would not build His Church upon one who was lesser in power and lesser in authority than Himself. No, it is evident that He had reference to revelation. It was the rock of revelation. This is the view we take. This is the doctrine that we promulgate. We say: "Yes, the Church of Jesus Christ is built upon the rock of revelation, and everything points to this fact, so far as the latter-day work of God is concerned."

You know Daniel, speaking of the future, said that in the days of these kings, or the latter days, the God of heaven would set up a kingdom that should never be thrown down nor given to another people, and should stand forever. How did the God of heaven proceed to set up that kingdom? By the principle and power of revelation; for it seems that the Father and the Son descended from the heavens, in answer to the prayer of a boy. They stood before him, and revealing Themselves, wanted to know what he desired. Now, this question was simple and direct and beautiful. He said: "I want to know which of all the sects of the day is the true church, that I may know which one to join." And the Lord said to him that none of the sects were true, and that their creeds were an abomination to Him, and that their professors were teaching for doctrines the commandments of men. They had a form of godliness, but denied the power thereof. Now, mark you, a moment before the youth was confused, he knew not which way to turn; a moment later his question was answered and he knew perfectly the situation and how to act. All this came about with him through the medium of revelation. Without revelation Joseph Smith, the boy, and Joseph Smith, the Prophet, would have been perfectly helpless.

So, we see this principle operating throughout our Church in its beginning. John the Baptist appeared and delivered his power and Priesthood, and Peter, James and John appeared and delivered their authority—the keys and power which they held—and put them upon Joseph Smith, the Prophet. Let me say to you, in attestation of the testimony of this people and this Church, we have a book of Revelations, containing the doctrines and teachings of the Church. This book represents to us the voice of God, yea, the voice of God to His servant, Joseph Smith, and to the people of the Latter-day Saints. I maintain that you may search the Scriptures, from Genesis to Revelation, and you will find no greater communication to the children of men than some of the things that are contained in the Book of Doctrine and Covenants. Do you not remember that mighty revelation called the "Vision of the three glories"? Do you not remember that great and mighty revelation on Priesthood? Do you not remem-

ber that serious, valuable and most precious revelation pertaining to the eternity of the marriage covenant? Could there be any religion—anything greater than the truths set forth in these mighty revelations?

And while we have access to these things, to holy writ, to the Scriptures that have been given, we also are permitted to sit under the droppings of the sanctuary and to listen to the voice of the living oracles of God, to His prophets, whom He has called to preside over us, even President Grant, to whom has been committed the keys of the kingdom of heaven, to bind upon earth and it shall be bound in heaven, to loose upon earth and it shall be loosed in heaven, "And whomsoever he blesses," God has said, "I will bless; and whomsoever he curses, I will curse." That is the power, that is the authority that go with this Priesthood and with this people, and I rejoice in it.

I bear testimony to the truth that Jesus is the Christ, that Joseph Smith was his prophet, and that the revelations of God to us will guide us and will be instrumental, through our obedience, in bringing salvation to us in the kingdom of God. This is my testimony, and I bear it in the name of the Lord Jesus Christ. Amen.

CONTINUAL REVELATION.

THE first announcement ever made to the world by the Prophet Joseph Smith was, that divine revelation is continual, and that a manifestation from God had been given him. In spite of sectarian opposition he continued to proclaim that the Father will reveal to His children what is for their spiritual advancement, and that the heavens are closed only when lack of spirituality blinds the world. Scripture shows this on every page, and the entire history of the Church is a living testimony to its reality.

A part of an editorial on this subject, entitled, "On Finality in Religion," and signed "A. T. S. J.," is herewith reprinted from *The Christian World*:

"Have we had the final word in religion?" A correspondent who wrote to me recently asking several questions about Christian faith included this one among them. The writer of the letter seemed to feel that we take too narrow a field of view in matters of Divine revelation, and that we rather make ourselves the hub of the universe; and he said he wondered sometimes whether mankind has had its final revelation, and whether the last word has been spoken in religion. This question crops up in so many forms and is in so many minds at the present day that it may be helpful to others, as well as my correspondent, if something is said about it.

In this connection there are two sayings of Christ's not long

before He suffered, that must be remembered: "I have yet many things to say unto you, but ye cannot bear them now," thus pointing on to a future light for them on life's path; and that very beautiful saying, "In my Father's house there are many mansions," which seems to suggest that there are other homes of God's creation besides this planet of ours, and that we may trace the handiwork of God far beyond the orbit of our little earth. Thus our life is linked up with vaster reaches of Divine wisdom, and we may expect with time to learn more and more of Him whom eye hath not seen. There are many New Testament sayings of a similar kind related to the teaching and guidance of the Holy Spirit; and even in the New Testament we can feel a movement and expansion of Christian thought already going on. The fourth Gospel is in its teaching an advance upon the first three, and in Paul's Epistles we see clear evidences of the growth of the Apostle's mind; the Ephesians, for instance, had a profounder spirituality than the Galatians. This is perhaps enough to show that Christian faith is not a ring of hardened steel, but a living plant; there is "first the blade, then the ear, then the full corn in the ear."

Then, again, man is continually annexing new realms of knowledge, casting his nets farther out from the shore, cutting clearings in the forest, driving his roads across sandy wastes. He starts a new science or extends an old one, or invents new instruments of research, or takes up neglected subjects. Thus he pushes his horizon back and enlarges his world. And always as he does this he feels that he has yet beheld only the outer edge of the universe, or that he sees but through a glass darkly and knows in part. He gets glints of many colored lights, as when you see the sun through the leaves of trees.

> Moreover, something is or seems
> That touches him with mystic gleams,
> Like glimpses of forgotten dreams.

And there are so many things whose true meaning is hidden from us. Just as the fossil forms in the rocks were a puzzle to our forefathers and were most curiously explained, so we find ourselves asking about many a discovery, "Whose superscription is this?" Thus it seems improbable, to say the least, that Christian faith should be the one thing which never moves on thought's highways, and our knowledge of divine truth the one knowledge that never grows; it seems likely, as my correspondent puts it, that the final word in religion has not been spoken. We have yet to see the King in His beauty. The heavens have yet to open upon us in their full glory, and we have yet to come to the fullness of knowledge in Him "in whom all things consist." "Till we all come," said Paul, "unto the measure of the stature of the fullness of Christ."

But this does not mean that we pass on from Christ to a greater revelation than Christ. That is impossible. What it means is a day by day discovery of the sum total of all that actually is in Christ, that we see Him less and less in shadow, and come at last to that greater vision of Him which flashed on the two travelers at Emmaus for that brief moment when their eyes were opened and they knew Him. This view of the question is outlined in the last chapter of Dr. Forsyth's "Person and Place of Jesus Christ," and the following quotation is taken from it:

If the human process in history were simply one teeming movement onward and upward there would be no difficulty in speaking of Christ as the Divine blossom of the race.

But then he goes on to say:—

We could have no Christ till we had evolved into the Kingdom of God. But the historic Christ is there to act on man and save him, and not simply to consummate him. Christ is not a product of man's spiritual evolution, but its grand source.

And he adds:—

If ever we attain to Christ it is by Christ.

That is to say, Christ is final in Himself, and gives us perfectly the fullness of the Divine manifestation; but our own knowledge of Christ is never final. That knowledge is a growing thing, but its growth is in and through Christ; or, to use the form of John Robinson's famous phrase, "God has always more light to break forth from the Eternal Word." Everything is there, if we can but make it our own.

One great source of this extending knowledge is the Christian experience in which we go up to the mountains and are alone with Christ, and

Amid the heart of many thousand mists

He teaches us the things that the mind hath not perceived. Christian experience is a treasure house out of which a man bringeth forth things old and new. The best observation of a universe enlarged past the stars is not the same thing as that deep rich mine of truth which is ours in knowing Christ, and only in Him do we find the spiritual wealth which defies the rust of time and increases with the years. The Church's experience of Christ is thus a vital gift to the world as well as being the Church's priceless joy. Might not the Church make greater use of its experience? For a long time we looked away from this experience too much to other things as if we were afraid to trust what Pascal calls "the reasons of the heart," and it is only recently that we have returned with more confidence to experience as one of the grounds of a growing faith.

"NURTURE your mind with great thoughts. To believe in the heroic makes heroes."—D'ISRAELI.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, AUGUST 23, 1923.

EDITORIAL:

"IS CHRISTIANITY COMING OR GOING?"

UNDER this heading, there is printed in *The Christian Century*, August 2nd, 1923, a somewhat significant answer. The author evidently believes "Christianity is coming," yet tacitly admits that it is "going," at least from the European civilization, as the following indicates: "Some will speak of Christianity as though there were nothing happening or likely to happen outside the limits of the western civilizations. They think of Europe or America, or both; they forget Asia and Africa. In reality their argument rests upon the assumption that Christianity has found at last its permanent center in the West, and only Europe and America need be reviewed when they speak of progress or decline."

Surely, if Christianity is to endure, it would not be declining in these centers of civilization in which it has been tested from five hundred to nearly two thousand years! Men's intelligence and judgment should perceive its virtues all the more clearly as time passes. On the other hand, if there be something spurious about that which has borne the name of Christianity for so many hundreds of years, men's advancing intelligence will also perceive that, and will quickly reject it.

That Western civilization is rejecting it seems to be indicated by evidence on every hand. Even the writer of the article to which reference is made, in suggesting that Christianity may be transferred from the West to the East, admits the probability that it is not gaining at the present time in Europe and America.

That the creeds of Christendom are losing their influence over the lives of men can be determined by an earnest inquirer almost without effort. He may talk to laboring men on the street, or to business men in offices, with members of clubs organized for social uplift and the betterment of community life, and eight conversations out of ten will reveal to him the impotency of the creeds in shaping men's thoughts and actions. If he visits the churches, he will find that in many cases congregations that numbered hundreds twenty years ago are now reduced to tens. The attitude of many toward the church of to-day may be summed up in the remark of an eminent state official: "I belong to the Established Church; but you know as well as I that it has lost its influence."

In the London *Daily News* recently appeared the following significant item: "Taking the great dioceses of London and Southwark together, including a population of over six millions, the Anglican Church can muster only 258,753 electors." That there has been a great falling away in this Church is evident by the comment which follows in the *Daily News* to the effect that the number of members of the House of Laity will be reduced from 39 to 14 in the case of London, and from 23 to 16 in the case of Southwark.

Evidently people in the western world are beginning to think and to study for themselves; and the more they do so, the more they become convinced that the creeds of Christianity are not what they have professed to be. Thinking men and women are at last discovering that man-made organizations have taken possession of the field once occupied by the true Church of Christ.

Christianity, as it applies to the hundreds of creeds professing the name, is certainly "going," so far as its influence upon the lives of men and of nations is concerned.

The fact of the matter, however, is that true Christianity—by which I mean the sublime truths of life as taught by the Savior of men, and His authorized Church—has not been upon the earth for many centuries. That organization men rejected by killing the servants whom Christ authorized to preach His Gospel. Following their death, men substituted for the heaven-inspired Church a Godless organization which gave glittering promises of truth and salvation, but which it could not fulfill. Pomp and ceremony in worship were substituted for simplicity and unostentation. True Christianity promised love, service, peace, brotherhood. The spurious Christianity has spread hate, selfishness, discord, and international enmity. So when men say "Christianity is going," or "Christianity has failed," it is well to understand that they refer to that which has paraded as Christianity for so many centuries, and not to Christ's Church itself, not to His doctrines, which are eternal Truth itself.

The passing of the influence of the creeds of Christendom should give the world but little concern. Most of them have about filled the measure of their existence, so let them go in peace. But in their going out of Western civilization, let us express the hope that they receive only a temporary transplanting in China and India! "For they have strayed from mine ordinances," says the Lord, "and have broken mine everlasting covenant. They seek not the Lord to establish his righteousness, but every man walketh his own way, and after the image of his own God, whose image is in the likeness of the world."

But true Christianity, the plain, simple, but sublime doctrine of the Redeemer is "coming"; indeed, has already come. His Church is established among men in Western civilization, "never more to be overthrown or given to another people." That Church

was not established by man, nor by legislative enactment; but by the Redeemer Himself. It is, therefore, His Church—the Church of Jesus Christ, destined to transform the lives of men in all nations, and eventually to link together in the endless chain of salvation the whole human race. It is the science of living, of living completely, and the more men know about it, the more they introdnce its doctrines into their everyday life, the more they love it, and the more eager they become to declare to their fellow-men its God-like virtnes.

"And this gospel shall be preached unto every nation, and kindred, and tongue, and people.

"And the servants of God shall go forth, saying, with a lond voice, Fear God, and give glory to him, for the honr of his judgment is come!"

D. O. M.

FAITH'S CALL TO ACTION.

ELDER GEORGE ALBERT SMITH.

(Concluded from page 517.)

THE people generally were not satisfied with the teachings of their churches, but because of lack of faith were not able to find the truth. It remained for this boy, not yet fifteen years of age, living in an obscnre village, to test the promise of our heavenly Father, and to become the first human being in several centuries to know, through seeing Them, that the Father and Son have bodies like ours. Through faith Joseph Smith was able to bring forth the Book of Mormon, translating the same from an ancient language, through the gift and power of God. By faith he was able to communicate with heavenly beings and resist the temptations of the adversary. Under the direction of our heavenly Father he organized the Church with apostles and prophets; in fact, the same form of organization as existed in the days of the Savior. He received from John the Baptist the Aaronic Priesthood, and Peter, James and John conferred upon him the Higher, or Melchizedek Priesthood, enabling him to officiate in all the ordinances of the Church of Jesus Christ. It was through faith that those men who accepted him as their leader were able to withstand the assaults of the evil one. They were driven from place to place, persecnted and abnsed; bnt many of them remained true to the end. They knew that God lived and that His all-powerful arm would be extended for their salvation. While few in nnmber, in the midst of the communities in which they lived, they knew that the power of the heavens would sustain them if they performed their part; and that the power of evil would be unable to stay the onward progress of the Church that our Father had again established on the earth, in order that His

children might be saved. It was often difficult to overcome the temptations that beset them, but because of faith in God and a determination to do His will, they were able to endure. In the early rise of the Church faithful missionaries were sent to the nations of the earth to say to all people: Repent ye, for the kingdom of heaven is at hand. Retain all the virtues that are now yours, all the goodness you possess, but let us divide with you the truth that has been revealed anew from heaven. Since then many thousands of the servants of the Lord have traveled to and fro in the earth proclaiming the truth of the Gospel of our Lord, the real Gospel of peace, the only panacea for all the ills of mankind, if it but knows it. During the past century Israel has been gathering, people have come from all parts of the earth. Isaiah's prediction is fulfilled, the mountain of the Lord's house has been established in the tops of the mountains, and exalted above the hills, and all nations are flowing unto it; men, women and children, often in poverty, have been willing to leave their home land and loved ones to cross the ocean and the great plains, with the assurance that they were in the keeping of the Master of heaven and earth. Thus, for seventy-five years they have continued to come, until to-day countless thousands of the favored sons and daughters of God raise their voice in thanksgiving and praise, for the faith of those from whom they have descended who dared to seek first "the kingdom of God and his righteouness," with the assurance that all things necessary would be added.

We live in a wonderful age when the faith necessary to redeem mankind is lacking in most of the children of men. During this conference it has been stated that about half of the ministers of a great church in the city of New York are not sure of the divinity of Jesus Christ. What is it they are lacking? It is the assurance that is possessed by the members of the true Church, due to serving the Lord. It is the information they refuse that is offered to them without price by men divinely commissioned to teach the promised blessings of the Lord resulting from faith; how gladly we should continue our efforts to perform the duties that devolve upon us! All Latter-day Saints should bow before the Lord morning and evening, and from the depths of their souls express their gratitude to our heavenly Father. I hope that those who have received this wonderful gift of faith are living to retain it. If any lack faith it is because they have not kept the commandments of God. Those who do not honor the Sabbath and keep it holy, displease Him. Some people appear to think that if they attended religious meetings, or performed some portion of the service required of them on Sunday, they are then at liberty to go to ball games, picture shows, or resorts of various kinds, and still continue to enjoy the favor of the Master. I say to you that if they persist in doing things of that kind, members of the Church will lose their faith; and the Spirit of our heavenly Father

will withdraw from them. Let us teach our children the Gospel of Jesus Christ, not leaving that duty entirely to the auxiliary organizations. At our own firesides let us explain to them the harmfulness of the use of those things that our heavenly Father has forbidden; portray to them the beauties of a pure life. Let us conduct ourselves so that they will see in us the benefit derived from living the Gospel of our Lord. Let our homes be assembling places of the families with which God has blessed us, and we can render home sacred to our dear ones by associating with them under divine influence.

This is our Father's work. He has always desired the salvation of all His children, and has offered to everyone the Gospel of Jesus Christ, without money and without price. How thankful we ought to be, having heard the voice of the Good Shepherd! We have been able to understand the messages, and have been made partakers of the blessings.

I am grateful for the hospitality of your homes, and for the kindness you extend to me and my brethren as we visit you from time to time. In my visits to the mission fields I have rejoiced in the development of your sons and daughters and in the increase of their faith due to obedience to the will of the Lord. It is pleasing to our heavenly Father to see us devoting ourselves to the various honorable vocations by which we earn a livelihood. Sometimes we meet with reverses and we are brought face to face with our inability to do things without divine help, but if we humble ourselves and put our trust in the Lord, He will not forsake us. The path of humility is always the path of safety for the members of the Church.

Husbands, be good to your wives; and wives, be kind to your husbands; parents, treasure your children and safeguard them in every way. Children, honor your fathers and your mothers, that your days may be long in the land which the Lord your God giveth unto you. Let us evidence our gratitude to our heavenly Father for the many blessings bestowed upon us, by our living righteous lives. We will be tempted, but let us resist the insidious advances of the adversary, and avoid those customs and habits that lead us away from the right. Let us oppose evil with all our power, and renew our determination to be worthy sons and daughters of God; let us pray for and sustain those whom the Lord has called to preside over us; let us set the world an example of righteousness which will preach the Gospel as it has never been preached in all the years that have passed. This is our mission, and it is indeed a privilege that we should prize. We can live so that our faith can heal the sick and stay the hand of the destroyer when he invades our communities. We should continually pray for all our Father's children, that they may turn from the error of their ways. We should remember the faithful Saints that are scattered among the nations, and petition the

Lord to open their way that they may be gathered out before the dreadful day when the earth will be swept by scourges. In other words, let us be real servants of the Lord, doing our duty in all things, in order that we may receive the blessings He has promised the faithful; and that we may is my humble prayer, in the name of Jesus Christ. Amen.

BRIEF MENTION.

THERE are between 800 and 1,000 distinct languages in the British Empire. 500 of them are in India.

RECENT excavations in Egypt have revealed the earliest Coptic version of St. John's Gospel yet discovered. The Translation of this papyrus is awaited with interest.

THE complete skeleton of a sea-going crocodile, two million years old, has been unearthed from the Oxford clay of Peterborough brickyards by the noted geologist, Mr. J. P. Phillips. The skeleton is sixteen feet long, and is identical with the skeleton of the present-day crocodile.

THE United Kingdom of Great Britain and Ireland last year spent the sum of £354,131,000 on strong drink. This is a reduction of nearly fifty million pounds from 1921, and of more than a hundred million pounds over the first year after the war. The reduction is attributable to growth of temperance sentiment in Great Britain, unemployment, and "hard times."

AN item in *The Christian World* is as follows: "Rev. Lionel B. Fletcher, President of the British Christian Endeavor Union, says that he was in New York on a hot, steamy night, when the streets were crowded as they are in London on a Bank Holiday, and he did not see the slightest sign of drunkenness. If New York represents the failure of prohibition, he thinks the failure of prohibition is something far and away more desirable than the success of our present system in Britain."

THE largest photographic instruments ever made, it is claimed, will be used in experiments in central Mexico next September, in the hope of determining whether there is motion in the sun's corona during an eclipse. Two cameras will be used. The aperture of each is 6.5 inches, and the focal length is 15 feet. Says the report: "A year or more has been required to complete the arrangements, and the actual working time of the scientists will be only 189 seconds, the duration of the eclipse."

AT the Congress of the Royal Sanitary Institute at Hull, held not long ago, it was said that about 46,000 deaths were due to cancer in England and Wales in 1921. The disease accounted for one-tenth of the total mortality. Dr. Theodore Brand, of Driffield, declared that cancer is a specific disease caused by a parasite, and that though not in the ordinary sense infectious, it is transmissable. It was said that from thirty to sixty per cent. of school children are naturally protected against diptheria.

SCOPOLAMINE, the new "truth-compelling" drug, has been used successfully in criminology. Under its influence the subject loses use of the

conscious will, and, in a twilight sleep" relates the truth of occurrences of which he is cognizant. Experiments with the drug have already revealed the identity of an imprisoned war hero—something which he had forgotten himself; have cleared another of the charge of murder; and have convicted another of the same charge. Scopolamine could be used to advantage on many anti-"Mormon" slanderers in this country.

FROM THE MISSION FIELD.

Arrival and Appointment.—Elder Frederick E. Richter, of Salt Lake City, Utah, called to labor in the Swiss and German mission, arrived in Liverpool Saturday, the 11th inst., per s.s. *Montrose*.

Pioneer Day.—The 24th ult. was celebrated with much enthusiasm by the Varteg branch of the Welsh conference with seven traveling Elders, fifty Saints, and a score of investigators. New games were introduced, and were much enjoyed. Dinner was served, followed by an impressive pioneer day service.

Releases and Departures.—The following missionaries, honorably released from their labors as traveling Elders in the British mission, sailed for home Friday, the 17th inst., per s.s. *Montrose*: Harold H. Bennett (President Liverpool conference), R. Obra Pearce (Scottish and London conferences), and Jeter L. Shepherd (London and Irish conferences), James R. Williams (Sheffield and London conferences), John B. Cummock (President Scottish conference), Annie R. Cummock (Scottish conference). Elder Bennett was accompanied by his grandfather, mother, and aunt, who have been visiting relatives and friends in Great Britain and touring the Continent.

Branch Organization.—Sunday, the 22nd ult., the Aberdeen branch of the Scottish conference was organized. Two inspirational services were held. Conference President Glen A. Finlayson presided. Elder George S. Taylor was sustained as president of the branch; Sister William Cooper, as president of the Relief Society; Brother William Cooper, Sen., as Sunday-school superintendent; and Elder Gordon L. Weggeland as superintendent of the Mutual Improvement Association. All the offices in the several organizations were completed. Besides the Elders already mentioned, Elder Donald E. Rose was present.

Priesthood Meeting.—The Nottingham conference held its regular monthly Priesthood meeting Saturday, the 4th inst., at 18 Carrington Street, Nottingham. Conference President Joseph H. Valentine presided over and conducted the meeting. Reports were given by each branch. Problems existing in the conference were discussed and solutions given. Elder John E. Wahlquist was released as conference supervisor of mutuals, and Elder

Selvoy J. Boyer was appointed in his stead. At a general meeting following this, Elder Fred D. Maughan gave an impressive lecture on the thirteenth Article of Faith, and Sister Sarah Pears rendered a vocal solo. A very interesting discussion followed. Elder Karl W. Collett of the Liverpool office then spoke.

Baptisms.—Sunday morning, the 5th inst., four candidates of the South Shields branch (Newcastle conference) were baptized by President Ezra T. Benson in the North Sea. A confirmation service was held after the baptismal service in the home of Brother James A. Woodthorpe, when the baptized were confirmed by Elders Vernon G. Robinson, Walter H. Allington and Brothers John G. Foster and Thomas R. Mann, after which the Elders addressed those present.

Saturday, the 11th inst., a baptismal service of the Belfast branch (Irish conference) was held at Helen's Bay, with Elder John C. Bell presiding. Three candidates were baptized by Elders E. O. Stenquist and Jeter L. Shepherd, who also confirmed them the following day.

Meetings of Traveling Elders.—Saturday, the 4th inst., the traveling Elders of the Nottingham conference met at 84 Robin Hood Chase, Nottingham, with President Joseph H. Valentine presiding and conducting. Splendid reports were given by the Elders, and a very optimistic spirit prevailed. Elder Selvoy J. Boyer gave an impressive discourse.

Saturday, the 4th inst., all of the Elders of the Newcastle conference met in a Priesthood meeting in the Latter-day Saints' chapel, Sunderland. Conference President Ezra T. Benson presided and gave valuable items of instruction received at the recent conference held at London, as did also the other Elders who were present at the London conference. Each Elder reported his labors for the past month, and Elder Joseph J. Brown rendered a vocal solo.

Socials.—Monday, the 23rd ult, a farewell social was held in the Latter-day Saints' chapel at Pitsmoor, Sheffield, in honor of Sister Margaret Green and her son John T. Green, who sailed for America July 27th. An appreciative program was rendered by the Elders and Saints of the branch, under the direction of the branch president, Oliver Shaw.

Saturday, the 28th ult., a farewell social was held in Manchester, in honor of Elder Joseph A. Orgill, who has been transferred to the Welsh conference. A number of Saints and friends of the Manchester conference were present. Refreshments were kindly served by the sisters. A pleasing time was held by all.

Tuesday, the 24th ult., the Handsworth branch of the Birmingham conference held a successful social in commemoration of the Salt Lake pioneers. The program consisted of games and songs,

and an able narration of the trials of the pioneers by President Francis R. Kirkham.

Wednesday, the 25th ult., a successful farewell social was held at Durham House, Liverpool, in honor of Sister Annie Joad and Brother and Sister Alfred Cole. The program, consisting of musical numbers, readings, and special attractions, was much appreciated. Games and refreshments terminated the evening's entertainment. Appropriate gifts were presented to the sisters and brother by the branch.

A farewell testimonial in behalf of Elders John E. Wahlquist and Percy Whetton, who have been transferred to the Bristol and Leeds conferences, and Sister Clara Thompson, who is leaving for America, was held at 18 Carrington Street, Nottingham, Wednesday, the 25th ult. As a token of remembrance each of the departing brothers and the sister was presented with a handsome present by the Elders and Saints of the conference. Friends pronounced it the most successful party they had ever attended.

A very successful social was held at Eastwood, Nottingham conference, Saturday evening, the 28th ult., under the auspices of the branch Sunday-school. A very appropriate program was rendered and games were played. Refreshments were served to fifty people.

DEATH.

THURSTON.—Sister Emma Horne Thurston died July 5th, 1923, at her home in Blackie, Alberta, Canada. She was born February 17th, 1894, at Willnescote, Warwickshire; baptized May 14th, 1911, by Elder David Hyden, and confirmed the same day by Elder A. R. Howard. Sister Thurston was an active missionary in the Nuneaton branch of the Birmingham conference, before emigrating to Canada in 1919, and up to the time of her death she was a faithful Latter-day Saint.

POULSON.—Sister Ann Louise Poulson died at Gateshead, Sunday, August 5th, 1923, after a brief illness. Deceased was eighteen years of age. She was baptized January 14th, 1917, by Elder Jonathan Hunt, and was confirmed the same day by Elder A. E. C. Banks. She was an active worker in the branch and the Sunday-school. Two funeral services were conducted by President Ezra T. Benson, one at the home and one at the grave side. Nearly one hundred were present.

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